8: Bennett D-5 (ca. 1898) 1899 FM9 Fang FM9

to obtain any accounts touching on its introduction, beyond the fact "we learnt it from our fathers." No ceremonies are connected with it. There are no professional tattooers, but the natives frequently employ a man known to be skilful to ornament them. It is practised by both sexes; young lads are anxious to be tattooed because it makes them feel "real men," but the practice is not indispensable as a sign of manhood. The same blue pigment obtained from a tree fungus used in painting is mixed with ashes and employed for tattooing. The instrument used is a sharp piece of bamboo, a piece of sharp iron or a knife. The practice does not appear to be in any way connected with pagan worship. Social or family rank does not affect the designs employed. Fang tattooing is not always symmetrical, it usually commences with the face, and a favourite design on the cheeks somewhat resembles the bowl and stem of a straight pipe. Only one colour is employed. Tattoo marks and designs are mostly found on the face, chest, shoulders, arms and abdomen. Women frequently have the pipe pattern or a band across the cheeks, and occasionally upon the breasts.

Cicatrization is largely practised. Small incisions are made in the skin with a sharp instrument, frequently a steel nail from an imported packing case obtained from the trade house, the nail being flattened out into a small knife blade; or a sharp piece of bamboo is used. The juice of a certain herb is rubbed into the incised wounds.

IV.—*Habitations.*

The houses are built mostly of bark; beams and rafters are made from the strong branches of forest trees and bamboo; they are secured by bush rope. The entire structure rests on the ground. It is very rare to find a Fang house on poles, except near the coast. There is no regularity in size of houses, but the form and material used is common to all the tribe. The average Fang house or hut is a low dark building, 15 feet long by 10 wide, and with walls about 6 feet high; the roof angle increases the height inside. Each family has a house; it is used, day and night, by all members of the family. Travellers usually occupy the *okeng* (palaver house), and the headman finds them sleeping quarters at night. When the owner dies he is usually buried close to the house, and the grave levelled off and soon obliterated. The houses comprising a town are built together, end to end. Towns consist of two rows of houses, with the main road passing between them. The *okeng* (palaver house) is built across one end of the main road. A large place is often composed of several towns or villages in line, the limits of each village being marked by its palaver house, and having its own headman. The Fang method of conveying information regarding the size of a place is by stating the number of palaver houses it contains. Stockades are frequently used at the entrance to a town, especially if the people have a palaver (tribal war) with a neighbouring tribe. The palaver houses and dwellings are also frequently stockaded. The natives often show considerable foresight and shrewdness by making use of the natural advantages of a position in selecting a site for their villages.